UNITARIAN MONTHLY

No. 234. (Vol. XX)—3. MARCH, 1923. ONE PENNY.

TODMORDEN UNITARIAN CHURCH.

M.B.

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

The progress of Unitarianism in the London District is seen by comparison with sixty years ago, when there were sixteen worshipping societies, including twelve churches; but now, within a circle as far as Croydon, there are thirty-four churches, Domestic Missions and preaching stations. Rev. J. A. Pearson, as district minister for the London District Unitarian Society, has an intimate acquaintance with them all.

A large assembly of friends attended the opening of the new Unitarian Church Hall at Cambridge on Jan. 20th, including the Vice-Chancellor (Rev. Dr. E. C. Pearce) of the University, and the Mayor of the city (Councillor G. H. Lavender), and many prominent Unitarians. Mr. C. Sydney Jones, M.A., President, British and Foreign Unitarian Association, presided, and presented the key to Mr. F. J. M. Stratton, the chairman of the Church Committee. An anonymous donor has promised to bear the cost of the new church building to be erected on land adjoining this hall. There was an overflowing congregation on Sunday morning, January 21st, at the dedication service, when Rev. Dr. H. Gow, of Oxford, was the preacher, and Rev. Cyril Flower in the evening.

A special service has been held in our Walsall Unitarian Church to mark the completion of ten years' ministry of its pastor, Rev. H. Warnock.

The National Triennial Conference of Unitarian and kindred churches is to be held in Manchester, Monday to Friday, April 16-20. The conference sermon will be preached by Rev. C. J. Street, M.A., LL.B.

Rev. A. C. Fox, B.A., of Bath, has been replying to an orthodox preacher, Captain Pat Smith, on "Hell" and "Punishment," and had a crowded congregation.

Dr. J. Lionel Tayler has received farewell gift of £200 from the Stoke Newington congregation, in appreciation of his services as minister.

The Mottram congregation reports increased membership and finances £174 better than the previous year; Minister, Rev. Fred Hall.

The annual meeting of the Sheffield and District Association of Unitarian Churches, held at Unity Church, Sheffield, was largely attended, January 25th. Special preacher, Rev. J. Cyril Flower, of Cambridge.; and speakers included Rev. W. L. Schroeder, of Leeds (on "Vision"), and Mr. W. R. Barclay, who announced that a Midland Provincial Assembly is in progress of formation.

The Stalybridge Unitarian Church Annual Report states that its membership is 240, and that there are 231 scholars in regular attendance in the Sunday School, with 39 teachers. A Bazaar effort to raise £1,000 is to be held in March. Deep regret is expressed at the coming removal of the Minister, Rev. John Ellis, after 10½ years, who goes to Evesham in May.

The Annual Reports, Coventry Great Meeting, record encouraging increase of strength and good progress under its minister, Rev. Leonard Short; and the same is true of our church at Dover under Rev. John Yeomans.

The Annual Report, Chapel Lane Chapel, Bradford, records continued progress, and expresses high appreciation of the labours of the minister, Rev. A. Cobden Smith, and Mrs. Smith.

Over £100 has been raised by special effort of the Auckland Unitarian Church, N.Z., to mark the coming of age of the church, and to meet its current financial needs. Minister, Rev. Albert Thornhill, M.A.

Mrs. Harwood, Woodsleigh, Bolton, has given to Channing House School an endowment to produce a leaving scholarship of £50 a year to be held at a university.

The South Shore United Free Church, Blackpool, is now much strengthened by the amalgamation of the Waterloo Road Church. The two are now one united church of about 70 members, and a Sunday School numbering nearly 100 scholars. Rev. E. Morgan, B.A., minister.

Rev. E. Rosalind Lee, B.A., and Miss Hilda Hargrove have returned home from their tour round the world visiting our overseas churches. The London District Women's League gave them a welcome at Lindsey Hall, February 3rd.

Dr. J. Estlin Carpenter writes to draw the attention of our readers to the fact that there is to be a Summer School of Theology for men and women at Oxford next August 6th to 17th. There will be not less than 24 different lecturers, representing various schools of thought. Fee for the course £1. Manchester College Committee will provide free board and residence to old students. Communications to Rev. Dr. Carpenter, 11, Marston Road, Oxford.

The British and Foreign Unitarian Association held a meeting at Essex Hall, London, Feb. 9th, to welcome Rev. E. Rosalind Lee, B.A., and Miss Hargrove on their return from their world tour of 2½ years.

The quarterly meetings of the S.E. Wales Unitarian Society were held Feb. 5th, at Mountain Ash, when the business meeting was held in the Primitive Methodist Church vestry, kindly lent for the occasion.

Rev. Dr. J. Estlin Carpenter is to be the Jowett lecturer at the Mary Ward Settlement, London, with four lectures on "Buddhism and Christianity," on Wednesdays, commencing Feb. 28th.

MINISTERIAL CHANGES.—Rev. J. Hipperson has had farewell at Blackburn, and entered upon his new ministry at Lewisham, London, Feb. 4th; Rev. John Ellis, Stalybridge, has accepted invitation to become minister at Evesham; Mr. Benjamin Gill has had public induction as lay minister, Stockton Unitarian Church; Rev. T. M. Falconer has been publicly welcomed to his ministry at Bank Street, Bolton; Rev. Helen L. Phillips has been welcomed as minister, Moseley Unitarian Church, Birmingham, with charge also of Tamworth Chapel, for 3 months; Rev. R. Newell has resigned at Pudsey, to take effect at end of April; Rev. H. H. C. Jones has received public welcome to his new ministry at Cardiff, Jan. 23rd; the Accrington Unitarian Church held a public welcome meeting to Mr. H. Crabtree, the new lay minister, on Feb. 13th; Rev. L. J. Hines, of Unity Church, Sheffield, has accepted appointment to our Halifax Church.

THE COMMON ROAD.

"This common road, with hedges high
Confined on either hand,
Will surely enter by and by
Some large luxurious land.

"The many wayfarers on foot
Have toiled from stage to stage,
And others roll along the route
With easy equipage.

"All seek methinks that palace hall
Whereon my thoughts are set.
Press onward! Hear the angels call!
'Hasten! 'Tis farther yet!'

"Dreamer! In vain thou hastenest;
That golden throne resign;
Take by the road thy joy, thy rest;
The road, the road is thine."—Selected.

What is Unitarianism?

UNITARIANISM teaches:—

The simple UNITY OF GOD in one person, the Father—and not a Trinity; that JESUS WAS A REAL MAN, the greatest and holiest of human teachers, but that he was not God; that MAN is the child of God, made of the divine nature capable of growing into the divine perfection, and that he is not naturally depraved; that SALVATION means health and soundness of man's nature, with consequent security from the danger and taint of evil, and not deliverance from impossible torments; the HEAVEN and HELL are what men make of their own lives, here and elsewhere—not separate places—that no hell can be lasting, no soul can be lost for ever, that all will ultimately reach safety in a heavenly state; that the BIBLE is the grandest book of religious literature in the world, its truth God-inspired, its imperfections due to its human authors, and that, like all other human records, it must be freely examined and judged on its merits; that there must be perfect freedom to seek the truth, for growth in knowledge—consequently Unitarians have no binding creed, but are always free to adapt statements of belief in accord with new light. Unitarianism is the real Christianity of Jesus, and not that of orthodox creeds.

What Unitarianism Implies.

Because Unitarianism stands for THE UNITY OF GOD, and declares Him as the Universal Father, who loves all equally without respect of persons it involves for human application, the ideal that all men are intended for equality of treatment on earth.

Because Unitarianism stands for THE UNITY OF MAN, the oneness of all mankind as members one of another, it logically suggests the duty of organising universal Brotherhood or brotherly relations throughout this present world of human affairs.

Because Unitarianism stands for THE UNITY OF RELIGION as Righteousness, it involves the application of religion to all human concerns, the organisation of Righteousness in all human relationships.

Because Unitarianism stands for THE UNITY OF MAN WITH GOD in the same divine nature, it recognises the essential divinity and perfectibility of every human soul, and consequently requires that equal opportunity be secured for each to develop towards that end.

Because Unitarianism stands for UNIVERSAL SALVATION in the world to come, it implies in all consistency the necessity for realising safety and security for all human beings without exception in this world that now is.

DEATHS.—Dr. John S. Bolton, Nottingham, lay minister, Christ Church, Peas Hill Road, Jan. 17th; Mr. Geo. Cocks, Gorton, Jan. 20th, 62; Mr. J. Guy R. Lewis, M.A., Swakopmund, S.W. Africa, formerly Principal, Willaston School, Jan. 22nd, 53; Miss N. B. Mott, Cheltenham, Jan. 22nd, 66; Mr. J. Ashburner, Melbourne, Australia, Nov. 24th, 1922, 95; Mr. Thomas Belben, Bournemouth, Jan. 20th, 90; Mrs. John Hankinson, Wilmslow, Jan. 17th; Mr. A. L. Rupert Rathbone, Liverpool, Jan. 22nd, 55; Surgeon-Capt. W. A. Whitelegge, B.A., M.D., R.N., Jan. 19th, 61; Miss Ann Roberts, of Mottram Chapel, Dec. last, 82, and Mrs. Beeley in Jan., 85; Miss Annie Glover, London, S.W. 4, Jan. 31st; Mrs. Bryan, E. Johnson, Limpsfield, Surrey, Jan. 30th, 57; Mrs. Russell, widow of the late Rev. J. T. Russell, Macclesfield, Jan. 30th, 79; Miss Kate Thomas, Bristol, Jan. 29th, 73; Miss M. J. Blackburne, Claughton, Birkenhead, Feb. 1st. 96; Mrs. Thomas Gaines, Leeds, Jan. 28th; Mr. Benjamin P. Richards, Leicester, Jan. 20th; Mrs. Abraham Colton, Nottingham, Jan. 20th; Col. James Armstrong, eldest son of the late Rev. George A. Armstrong, of Dublin, Jan. 25th; Dr. Bernard Bosanquet, Golders Green, London, Feb. 8th, 74; Mr. Harry Manfield, Northampton, Feb. 9th, 68; Mrs. John Branch, Northampton, Feb. 8th, 80; Mr. James Notcutt, St. Leonards-on-Sea, Feb. 3rd, 95.

Blackfriars Mission & Stamford-st. Chapel.

CENTENARY BAZAAR

To Raise £1,000

will be held on **MAY 11th and 12th** at the Church.

President: **Mrs. C. F. PEARSON**; Vice-Pres.: **Mrs. SYDNEY MARTINEAU.**

Secretaries: Miss Lillie Martineau and Mrs. A. A. Tayler

Contributions in money and goods are urgently needed and may be sent to Miss Dorothy Fry, c/o The Mission, 51 Stamford-st., London, S.E.1.

Todmorden Unitarian Church.

TODMORDEN Unitarian Church, of which we print a view, was opened for public worship on Wednesday, April 7th, 1869. It was the gift of Samuel, John and Joshua Fielden, in memory of their father, John Fielden, familiarly known as "Honest John Fielden," the Radical member of Parliament for Oldham, and champion of the Ten Hours' Bill. It was dedicated "for the public worship of the One God the Father, and for instruction in the simple teaching of Jesus Christ, as opposed to such traditional doctrines as those of original sin and eternal punishment." It was built at a cost of £53,000, and is one of the noblest buildings of our denomination. It stands in spacious park-like grounds on a hillside, and, with its spire of 196 feet, is a conspicuous landmark of its valley. From the main street it is seen dominating the buildings of the town. The tower has a peal of eight bells, and a clock. The church as a whole is uniformly and most symmetrically in the decorated style of Gothic, with nave and aisles divided off by massive marble columns, and chancel. It contains much fine carving in stone and wood, and stained glass, noticeably a rose window in the west end, consisting, as was found on an examination for its protection, of 35,000 pieces. The seating accommodation is 450, but for Sunday School Anniversaries over 700 persons are seated without discomfort. The present number of seatholders is 263. There is a burial ground in an extension of the church grounds.

The previous building in which the congregation worshipped was opened on June 6th, 1824. With extensions it is now used by the Sunday School and the church institutions. It is on a separate site, a stone's throw away.

Among the societies are the Women's League, with a membership of 174, Men's Guild, Pleasant Friday Evening Society, Recreative Society, Band of Hope, Savings Bank, Holiday Club, National Savings Association, Bellringers' Society, Cricket and Tennis Clubs, and committees for the arrangement of periodical parties, lectures and entertainments, and for benevolence and district visiting. The school has a membership of 379, with averages for morning 142 and afternoon 255.

At present the energies of church and school go out to efforts on behalf of the Church Centennial in June, 1924, the aim being to augment the church endowment and to carry out repairs, etc., in both buildings. The latter undertaking alone will call for £1,000.

The Unitarians of Todmorden first formed themselves into a Society on February 23rd, 1823. The influences which led to this movement are fully discussed in Dr. McLachlan's book, "The Methodist Unitarian Movement."

During the century the congregation has had 16 ministers, to one of whom, the Rev. Lindsey Taplin, the town erected a public memorial. Dr. Brooke Herford was minister from 1851 to 1854. The last four names are: Edward Parry, B.A., 1889-98; Arthur W. Fox, M.A., 1889-1920; Charles Biggins, B.A., B.D., 1916-20; William C. Hall, M.A., 1921—. Mr. Fox, busily engaged in literary work since his retirement, attends all services in the church, and regularly takes a class in the Sunday School. We say all services; if he misses any it is known that he is preaching for one or other of the congregations of the town, most of which, with various local institutions, also demand his services as a lecturer during the winter. Mr. Hall is most happily settled with the congregation. He was previously at Northampton. At his welcome meeting he pointed out that the Rev. Noah Jones left Todmorden in 1827 to become our first minister at Northampton, and argued that therefore his appointment was of the nature of an exchange.

Church Fellowship.

By the Rev. WILLIAM C. HALL, M.A.

IT is desirable that our congregations should get into closer touch with one another, that each may feel its fellowship with the rest. For conference on our common work, and for mutual encouragement we have too few opportunities. The National Conference ought to meet more often. I am aware of the difficulties in the way—difficulties which make the triennial meetings a problem for even our larger centres. But meetings similar to the provincial meetings of the British and Foreign Unitarian Association might be arranged, or, what might be better, the Conference might arrange for its committee or a delegation to visit our congregations in turn. I venture the statement that most of our congregations are ignorant of the general work of our body.

Good would be done by making all our district associations agencies for the oversight, and to some extent for the direction, of the general activities of the churches constituting them. At present some of them have little more to do than making small grants to weaker congregations. Why cannot they plan schemes of work? They could arrange concurrent courses of sermons and lectures, giving some attention to the interchange of ministers; and by a comparison of reports, say quarterly, of the work of their several congrega-

tions they could circulate ideas of enterprise beneficial to all. Why cannot the "bright idea" of one congregation illuminate the rest?

Where several of our congregations are within reach of one another it should be possible to arrange united services and meetings. In this district Oldham, Middleton, Heywood, Rochdale, and Todmorden constitute a Fellowship of Churches, with an annual service and meeting and an annual party. This organisation promotes friendship among many of our people which for want of it would not be. It is found to be "better than nothing." Where congregations, and schools, are more apart, something might be done by the interchange of calendars, placed before committees, and correspondence. It is absurd that some of our congregations, in the same district associations, and within an hour's walk, should be for mutual helpfulness as far apart from each other as Plymouth is from Aberdeen.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

14.—JAMES RUSSELL LOWELL.

JAMES Russell Lowell, poet, essayist, satirist, critic, orator and diplomatist, was born on February 22nd, 1819. He was a son of Dr. Charles Lowell, Unitarian minister of the West Church in Boston. In due course he entered Harvard, from which he was once nearly expelled for some escapade. During a brief absence from his University he met Emerson at Concord, whose devoted disciple he became. In 1844 he married his first wife, Maria White, a woman of great personal charm and noble character. He began his life's work by editing "The Pioneer," which had a bright but short career. Later he was one of the ablest contributors to the excellent "Atlantic Monthly." Though always a little conservative in his tendencies, he was stirred to anger when America most unjustly went to war with Mexico. At that time he produced his first series of "Biglow Papers," which had an instantaneous popularity, but brought upon him the bitter hatred of the slave-owning states. During the whole of the anti-slavery campaign he was loyal to the North, and welcomed the final victory of the conflict for union and the freedom of the slaves. During this period he wrote his exquisite poem, "Sir Launfal." At this time he was serenely happy, and poured forth literary productions of every kind.

In 1851 he visited Europe with his wife to aid her failing health, and spent most of his time in Italy. But his wife, his mother and three children passed away within three years, and he was left all but prostrate. At the same time his father suffered from a terrible mental decline, which added to his troubles. He himself would probably have entirely broken down had he not been appointed successor to Longfellow as Professor of English Literature in Harvard in 1855. Two years later he married a second true companion in the person of Frances Dunlap, whose only difference with him was in her dislike of the "Biglow Papers.

From 1857 to 1862 he edited "The Atlantic Monthly," and helped to shape and maintain the high literary standard, which it still keeps. The Civil War broke out in America, and the "Cotton Famine" in England. Lowell, with his pen, fought hard for the "North," and produced the second series of "Biglow Papers." When Lincoln was murdered he was chosen to write the Commemoration Ode on that great statesman and true patriot, which is a fine tribute to one of the noblest men given to the world. In 1865 he was selected to write the "Harvard Commemoration Ode," the whole 523 lines of which he completed in six hours. At this period he renewed his youth and once more poured forth poems, satires, essays and criticisms. He brought down the wrath of the American men of letters upon him by his keen satire, "A Fable for Critics." From 1880 to 1885 he was Minister of the United States in England. In this capacity he endeared to him all that was best in our country. He was in continual request to deliver addresses, all of which were marked by fine diction and searching truth. He unveiled the bust of Henry Fielding in the County Hall at Taunton; he performed a similar office at the commemoration of the poet Gray at Pembroke College in Cambridge; he addressed the Working Men's Institute in Birmingham; and he fulfilled many similar duties.

Wherever he went he gained a host of friends and admirers. His conversation was brilliant and sparkling, and as an after-dinner speaker he has seldom been equalled. In 1891 he passed peacefully away at Elmwood, where he had spent such happy hours and done so much useful and abiding work. He was the second man of letters in America after Emerson, and enjoyed a wide reputation in Europe.

Neither of our central Associations has paid much attention to Lowell, or issued an estimate of him. For further information see Chambers' "Cyclopedia of English Literature," Vol. III., pp. 796-802.

"I expect to pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show to my fellow creatures, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

The Unitarian Laymen's League.

THIS League was organised at Leicester, October, 1920, at the autumnal meetings of the British and Foreign Unitarian Association, through the inspiration of Mr. C. H. Strong, of New York, President of the American Unitarian Laymen's League, who had attended the London meetings in the previous Whit-Week, and visited several of our churches in England, Scotland and Ireland, and spoken at district meetings. According to the Essex Hall Year Book the aims of the League are to make more widely known the devotion of the Unitarian and kindred churches to the essential principles of Christianity, and their practical application to just efforts for the improvement of modern society. Copies of rules and constitution can no doubt be obtained from the Secretaries: Mr. R. Milnes, Memorial Hall, Albert Square, Manchester; Mr. R. Bartram, 26, Arden Road, Finchley, London, N. 3.

Much useful work for our churches is being done by the various local branches or chapters of the League which have already been established in various parts of the kingdom.

AT Dean Row, Wilmslow, the local Chapter has provided a "Wayside Pulpit," fixed to the Chapel notice board, on which is exhibited some striking and thought-provoking sentence.

At the Mansford Chapter, Bethnal Green, London, Rev. Dr. S. H. Mellone lectured Dec. 19th on "The Use of Going to Church." The same Chapter held a rally of its members on Jan. 16th, when Rev. R. Nicol Cross, M.A., addressed the members.

The Bootle Chapter has organised a very successful "Men's Sunday Afternoon (Weekly) Meeting," with an admirable syllabus of speakers for six months; also a Debating Society, and a Book Fund.

The Unitarian Women's League.

The British League of Unitarian Women was founded in 1908, to draw women, young and old, together in a united effort to strengthen the churches to which they belong, and to quicken their religious life; to unite in a real "Fellowship" all lonely women in the United Kingdom and Overseas Dominions who, through illness or distance, cannot join a congregation; and to find friends and a welcome for women and girls moving from place to place, or going abroad. Co-operation between the British League and the American "Alliance of Unitarian and other Liberal Christian Women" in fellowship work is actively carried on; by "Friendly Links" correspondence a network of friendship is being formed between members at home, in overseas Dominions, and abroad; and the League is in touch with women of Liberal religious movements in foreign countries. Members pay a minimum subscription of 5s. The officers are: President, Mrs. Bernard Allen; Treasurer, Mrs. Sydney Martineau; Assistant Treasurer, Miss Ethel M. Terry; Secretaries, Miss H. Brooke Herford and Mrs. S. P. Penwarden, Essex Hall, Essex Street, Strand, London, W.C. 2. Further information can be supplied by the secretaries; the above particulars are from the Essex Hall Year Book.

Many of our churches have their own branch of the League, which render considerable help in various ways in the promotion of church life and various connected activities.

Mrs. Sydney Martineau has been visiting several of our churches in the north during January.

The Ilford branch has lost one who was an active helper in the death of the late Mrs. Hoskins.

The Coventry branch has made a presentation to Mrs. Hutchinson, in appreciation of her splendid work during the past year.

The Shady Grove branch, near Adelaide, Australia, has expressed much appreciation of Mrs. A. A. Simpson on retiring from the office of President, for her capable and strenuous work during the past two years, which has benefited the church in many ways.

At Bank Street, Bolton, the League branch has held a Sale of Work, realising £119.

The following is from Miss Johnstone:—

THE winter meeting of Manchester District at Dukinfield on January 27th was attended by over 200 members and friends representing twenty branches. The little service in chapel was conducted by Miss Wood, with Miss Bradley at the organ. Mrs. Sydney Martineau's inspiring address will live long in the memory of those who were privileged to hear it.

Mrs. Woodhouse (President) gave forth notices of future meeting arrangements, the coming and the welcoming of the Rev. Rosalind Lee to the North.

Birmingham Distirct League has now come into existence on February 4th. At the invitation of Miss Ruth Nettlefold representatives from the churches in and around Birmingham met in the schoolroom of the Church of the Messiah to consider the formation of a District Association of Branches. Nearly 90 were present for the little service, followed by the account of the formation of Manchester District W.L. Association given by Miss Johnstone, its first president. Miss. R. Nettlefold was elected the first President, and Miss Armitage the Hon. Secretary, and the Com-

mittee is to consist of one representative from each branch, with the Hon. Treasurer elected at the first meeting from one of the outside branches.

Every branch ought to be specially interested in the Fellowships report in the February " Monthly Letter," which will make quite interesting reading at W.L. meetings.

If any branch has not yet established " Friendly Links " with those of the faith abroad or at home, now is the time to do so, and letters read at a meeting of the branch give enjoyable and instructive amusement, and certainly help to bridge space in a most wonderful manner.

For the Children. By Rev. H. FISHER SHORT.

THE FAIRY SHOEMAKER.

ONCE upon a time Gentlest met the children on their way to school. He must have known that he was needed just then, for there was scarcely a child with a smiling face or a pleasant voice.

" Well, I never! " he exclaimed, in mock surprise.

" Never what? " snapped Georgie Gillott, who was often called " cheeky."

" I never saw such a set of cross-patches and grumpy grizzlers before. Whatever's the matter with you all? "

You should just have heard the tales of woe. Mollie Mason said school was a " beast " when the sun was so bright. Jackie Thompson complained of the heat. Clara Jones was vexed because she had been scolded for getting up late, and Benny Brown was annoyed because mother had sent him back to wash his neck. Then little Percy Pratt was roaring like a bull-calf because his sister Ethel was pulling him, and Ethel was snapping at Percy because he was so slow. As for Willie Watson and Teddie Blake, they were so quarrelsome that they nearly came to blows. Gertie Williams was hiding a bag of sweets and glaring at Polly Summers and Millie Grey because they scowled and called her stingy. Fatty Benson was crying crocodile tears, and had quite forgotten why. And there were many more grumbling and growsing and weeping and wailing.

Gentlest stood and looked at them, and they all looked back. Then he smiled. Gradually the smile spread over his face and, at last, he laughed.

By this time the children were crowding round him, their woes apparently forgotten.

" Let me see your feet," he laughed.

They all looked down as Gentlest scanned their boots and shoes.

" I thought as much," he said, making that funny noise with his tongue that Mother makes when she is very shocked.

" As much as what? " spoke cheeky George again.

" Why, you're all wearing the wrong shoes."

They didn't believe it, and Georgie said so.

" Oh, yes, you are, or you wouldn't be such a sorry lot of miserables."

As nobody, not even cheeky George, knew what to say to that, Gentlest said, " What you all need are the shoes of happiness."

" Where can we get them, " cried several at once.

" Follow me! " he said.

And, like the Pied Piper, he led them across the magic bridge that brought them to a wonder cave, over which ran the legend, " The Fairy Shoemaker."

Entering, they found themselves in a hall of splendour, not the least bit like a shoe shop.

" Here you are," said Gentlest, " and here's the Fairy Shoemaker."

With that he vanished. But you should have seen the Shoemaker. He was the jolliest little man imaginable, all smiles and chuckles, and as sparkling and energetic as a bit of quicksilver.

The children stared in silence and expectancy. And when he clapped his little hands they fairly jumped. As well they might, for suddenly the cave was hanging with great festoons of shoes—magic shoes that shone like glowing stars.

With a merry chuckle he clapped again and shouted " Chairs! " And in a jiffy, from here and there and everywhere, came laughing little brownies, each carrying a chair. Another clap and, in another jiffy, those brownies had the children seated and were removing their boots and slippers. Every boot and slipper was tossed into the air, where it disappeared from sight.

" Shoes! " shouted the Fairy Shoemaker, and each brownie threw a mighty somersault and brought down a pair of glowing shoes. Another clap and the shoes were on—laced or buttoned or buckled. Chuckling louder than ever, the merry Shoemaker gave another startling clap, and chairs and brownies vanished like magic—which, of course, it was.

" Now, my little people, you are all wearing the shoes of happiness, and if you are not as happy as kings and queens it will not be the fault of the shoes; the fault will be your own."

With that he clapped his hands smartly once more, and the next moment they found themselves outside the cave, where Gentlest was waiting for them.

(To be concluded.)

National Unitarian Temperance Association.

AT the Mansion House, London, on February 12th, the national united campaign of the Christian churches was inaugurated on behalf of Temperance reform, with the Archbishop of Canterbury as president. The following resolutions were agreed to, viz. :—

(1) "The Conference welcomes the decision of the Temperance Council of the Christian Churches of England and Wales to initiate and sustain throughout the country an Educational Temperance Campaign, designed to present to the nation the facts of science concerning alcoholism, and to show their moral implications."

(2) "The Conference commends to the Churches of England and Wales the National Educational Temperance Campaign initiated by the Temperance Council of the Christian Churches, through which the Council proposes to press forward its well-known programme of Legislative Reform. (This does not include the advocacy of either Prohibition or National Ownership of the Liquor Traffic.) The Conference calls upon all Christian Citizens to accord their wholehearted support to this great enterprise."

(3) "The Conference welcomes the decision to establish a Fund which shall be adequate to the accomplishment of the aims of the National Educational Temperance Campaign."

The National United Campaign of the Churches will have as its objects :—

1. To present the modern scientific indictment of alcoholic beverages and its moral implications.

2. To rally local support to the Council's immediate legislative programme, namely :

(1) No sale of intoxicating liquor to young persons under 18 years of age.
(2) Local Option for England and Wales.
(3) No sale or supply of intoxicating liquor on Sundays.
(4) The supply of intoxicating liquor in clubs to be subject to the grant of an annual license by the local justices.

3. To promote and strengthen definite organisation for Temperance work in each church and congregation.

At the same time an appeal will be made for adequate financial support, without which the Council cannot fulfil its responsibilities. (£50,000 required.)

THE LINDSEY PRESS.

JUST PUBLISHED.

Addresses, Biographical and Historical.

By ALEXANDER GORDON, M.A.

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